1: Burrows--196-197 (1947-48) Woleaians
116, 783, 881, 764 Ifalik

"Absence of some religious practises on Ifalik 'stands out like a missing tooth.' Several such gaps appear among the rites of passage. My observation of the individual life cycle was confined to overt group action; but this is enough to justify the statement that there are no public observances connected with birth, or the coming of [197] age of young men, or marriage, comparable to those noted in connection with the coming of age of young women and with death."

Yoṅelā́f

is regarded as a kind of demon. And since he brings the typhoon, he is greatly feared on the lower Caroline Islands. There is a story about how he became known on the islands:

Once upon a time the Yap men wanted to sail to Palau. But a strong wind rose, and blew them to Oleai. They told the inhabitants that a powerful king, Yoṅelā́f, ruled in Yap, and that all the islands as far as Tarṓa (Tarawa of the Gilbert Islands) belonged to him. If they did not want to be destroyed by a typhoon, they should bring him some presents in the immediate future. The Oleai islanders were somewhat incredulous about this story, but they were rather frightened, and so they made regular sacrifices to Yoṅelā́f. This cult spread east from Oleai.

Hambruch also heard about a fabulous country, Matā́ṅ, which is supposed to lie in the east, and it is certainly the same thing as the Mēhā́ṅ of Polowat.

Hambruch said that mighty men like Ponijṓu, who became famous on account of his fish magic, were made local deities, and that the natives sacrificed to them in little spirit huts.

4: Krämer--152-153 (1909) 1937 Woleaians
116, 783 Lamotrek

The alus Roiang. . . was sent out by Aluelap to request that the houses were to be cleaned and all signs of blood and birth stains were to be removed. [153] [ER: The words of a magic song are given in the original text, but are omitted here.]